economic position was bad. There were few big merchants among them, and practically no agriculturists or manufacturers. Only after Turkey, which had no understanding for economic progress, had been deprived of most of these countries, did the position of their Jews improve. The Christian Balkan States—Serbia, Bulgaria, and Roumania—freed from Turkish suzerainty, entered the European economic system. In Northern Africa the Jews have risen under European rule. In Algiers, which has now been for a century under French administration, their advance is most marked. Less marked is the improvement in Morocco and Tripoli, which only in the twentieth century have passed under European control. There is, in these countries, a considerable difference between the great mass of "native" and the minority of "foreign" Jews (Sephardim who have retained, or subsequently acquired, a foreign nationality—French, Italian, or British). The "native" Jews form the poorer strata of the population; the "foreign" are big merchants, landowners, bankers, doctors, and lawyers.

The position of Jews has changed little in Oriental countries which to this day remain under native rule—Turkey, Persia, Iraq, Afghanistan, and Yemen. Most of them are poor and live as petty traders or artisans. In Turkey, where before the War Constantinople

had a fairly numerous class of wealthy—mostly foreign—Jews, their position in commerce and industry has declined owing to strong Turkish competition, favoured by the Government; a certain number have left the country. In Iraq, conditions have improved since the War; administration has been modernized under the British Mandate, which lasted till 1932, and this, combined with the great development of the oil-fields, has opened wider possibilities for commerce. The same applies to Syria under the French and Palestine under the British Mandate. In Palestine the position of the Jews has been improved by the new developments connected with the building up of the Jewish National Home.